#### WORD OF THE LORD

Dr. Talmage Discourses on One of Christ's Miracles

#### BEFORE AN IMMENSE CROWD

Explains the Deep Significance of the Text, Mark v. 31 .- The Saviour Never Too Busy to do Good.

MILTH, May 31.-Rev. Dr. Talage taking chose for the embjact of his secures the inquiry addressed by the viour to those who surrounded him son, the invalid woman having touched garment, by asked, "Who touched Mark v. 817

great crowd of excited people elbow-each other this way and that and at in the midst of the commetion. They were on the way to see him restore to complete health a dying person. Some thought he could affect the cure; others ho could not. At any rate, it would a interesting experiment. A very woman of 13 years invalidious is in crowd. Some my her name was that others my it was Verusion. I not know what her name was, but is certain, also had tried all styles of Every shelf of her humble home had medicines on it. She had employed many of the doctors of that time, when al science was more rude and rough ignorant than we can irregine in surgeon stands for potent and educated skill. Professor Lightfoot gives a list of what he supposes may have been the remedies ale had applied. I suppose she had teen bintered from head to foot and had tried the compress and had used all styles of astringent herbs, and she had incerated until life to her was a plague. Beside that the Bible indicates her tors' tells had run up frightfully, and she had paid money for medicines and for surgical attendance and for hygienic apparatus until her purse was as exhausted

What, poor woman, are you doing in that justing crowd? Better go home and to bed and nurse your disorders. Not Wan and wasted and faint, she stands there, her face distorted with suf-fering, and over and anon biting her lip with some scute pain and sobbing until her tears fall from the hollow eye upon the faded dress, only able to stand be-cause the crowd is so close to her, pushing her this way and that. Stand back! Why do you crowd that poor body? Have you no consideration for a dying woman? But just at the time the crowd parts, and this invalid comes almost up to Christ. But she is behind him, and a human eye does not take her in. She as heard so much about his kindness to she thinks if she can only just touch him once it will do her good. She will not touch him on the sacred head, for that might be irreverent. She will not touch him on the hand, for that might

She says: "I will, I think, touch him on his cost, not on the top of it, or on the border, the blue border, the long threads of the frings of that blue border; there can be no harm in that. I don't think be will hart me, I have heard so much shout him. Besides that, I can stand this no longer. Twelve years of suffering have worn me out. This is my last hope." And she present through the crowd still farther and reaches for Christ, but cannot quite touch him. She pushes still farther through the crowd and kneels and puts her finger to the edge of the blue fringe of the border. Blie just touches if. Quick as an electric shock there thrilled back into her shattered nerves, and shrunken veins, and exhansted arteries, and panting lungs, and withered muscles, health, beautiful bealth, rubicund health, God given and complete health. The 13 years march of pain and pang and suffering over suspension bridge of nerve and through tunnel of hone instantly haited.

THE HEALING TOUCH. Christ recognizes somehow that magnetic and healthful influence through the medium of the bine fringe of his garment had shot out. He turns and looks upon that excited crowd and startles them with the interrogatory of my text.
"Who touched mo?" The insolent crowd in substance replied: "How do we know? You get in a crowd like this and you must expect to be jostled. You ask non question you know we cannot answer.' But the resente and rejuverabled weman came up, and basis in front of Christ, and told of the touch, and told of the restorstion, and Jesus said: "Daughter, thy faith both made thee whole Go in peace." So Mark gives us a framatication of the grapel. Oh, what a doctor Christ is! In everyone of our households may be be the family physician.

Notice that there is no addition of help to others without subtraction of power from ourselves. The context mys that as soon as this woman was healed Jesus felt that virtue or strength had gone out of him. No addition of help to others without subtraction of strength from our salves. Did you never get tired for others? Have you never risked your health for others? Have you never preached a sermon, or delivered an exhortation, or est a burning prayer, and then felt rward that strength had gone out of youf Then you have never imitated Christ.

Are you curious to know how that ear sens of Christ should have wrought soh a cuse for this suppliant invalid? suppose that Christ was manharged with ity. You know that domen may be conveyed from city to city by gar to come of epidemic, and so I suppose that garments may be sur-charged with health. I suppose that Chelet had each physical magnetism that thread on the border of the blue frings. vine thrill, there was a miramions pobency, these was an emniperent therapenties, without which this 12 years' invalld would not have been instantly re-

Now, if enshipstence cannot help pilers without deplation, have oun we ever agreed to biese the world without mif sperifical A man who gives to some Christian object until he feels it, a man who in his occupation or production overworks that he may obsents his children. a man who on Hunday night goes home,

and the strength has gote out of him.

A mother who robe hermil of closp in behalf of a cick cradle, a wife who hours up cheerfully under domestic missistrane that she may encourage her heatend in the combes against disease, a women who by hard saving and counst proper and good counsel winely given and many years devoted to maring her family for God and unefulness and hourse, and who has nothing to show for it but premaines gray hairs and a profusion of deep wrinkles is like Christ, and strength has gone out of her.

premainer gray have and a prevence of deep wrinkles is like Carist, and strength has gone out of her.

That strength or virtue may have gone out through a garment she has made for the hame, that strength may have gone out through the soult yes last for the hame, that strength may go out through the mantle hung up in some closet after you are dead. So a crippled shild not every morning on her father's front step so that when the kind Christian teacher passed by to acteol she might take hold of her dress and let the dress slide through her pain so much and made her so happy all the day. Aye, have we not in all our dwellings garments of the departed, a touch of which thrills us through and through, the life of those who are gone thrilling through the life of those who are gone thrilling through the life of those who are gone thrilling through the life of those who are gone thrilling through the life of those who stay? But mark you, the principle I evolve from this subject. No addition of health to others unless there he a subtraction of strength from ourselves. He felt that strength had gone out of him.

Notice also in this subject a Christ sensitive to human touch. We talk about God on a vast scale so much we hardly appreciate his accessibility—God in magnitude rather than God in minuties, God in the infinite rather than in the infinite rather than God in the infinitesimal—but here in my text we have a God arrested by a suffering touch. When in the sham trial of Christ they struck him on the chesk we can realise how that cheek tingled with pain. When under the scourging the rod struck the shoulders and back of Christ, we can realise how he must have writted under lise how he must have writhed under the lacerations. But here there is a sick and nerveless finger that just touches the long threads of the blue fringe of his cost, and he looks around and says, "Who touched me?"

We talk about sensitive people, but Christ was the impersonation of all sen-sitiveness. The slightest stroke of the smallest finger of human disability makes all the nerves of his head and heart and hand and feet vibrate. It is not a stolid Christ, not a phlegmatic Christ, not a preoccupied Christ, not a hard Christ, not an iron cased Christ, but an exquisitely sensitive Christ that my text unveils. All the things that touch us touch him, if by the hand of prayer we make the connecting line be-tween him and ourselves complete. Mark you, this invalid of the text might have walked through that crowd all day and cried about her suffering, and no relief would have come if she had not touched him. When in your prayer you lay your hand on Christ you touch all the sympathies of an ardent and glowing and responsive nature.

You know that in telegraphy there are two currents of electricity. So when you put out your hand of prayer to Christ there are two currents—a current of sorrow rolling up from your heart to Christ and a current of commiseration rolling the heart of Christ to you. currents. Ch, why do you go unhelped? Why do you go wondering about this and wondering about that? Why do you not touch him?

Are you sick? I do not think you are any worse off than this invalid of the text. Have you had a long struggle? 1 do not think it has been more than 12 years. Is your case hopeless? So was this of which my text is the diagnosis and prognosts. "Oh," you say, "there are so many things between me and God." There was a whole mob between this invalid and Christ. She pressed through, and I guess you can press Is your trouble a home trouble? Christ

shows himself especially sympathetic with questions of domesticity, as when at the wedding in Cana he alleviated a housekeeper's predicament, as when tears resided forth at the broken home of Mary and Martha and Lazarna. Men are sometimes ashamed to weep. There are men who if the tears start will conceal them. They think it is unmanly to cry. They do not seem to understand it is manliness and evidence of a great heart. I am afraid of a man who does not know how to cry. The Christ of the text was not ashamed to cry over human misfortune. Look at that deep lake of tears opened by the two words of the erangei-ist: "Jesus wept?" Behold Christ on the only day of his early triumph marching on Jerusalem, the glittering domes obterated by the blinding ram of tears in his eyes and on his cheeks, for when he beheld the city be wept over it. O man of the many trials, O woman of the heartbreak, why do you not touch him? ALWAYS BELFFUL

"Oh," says some one, "Christ doesn't care for me. Christ is looking the other way. Christ has the vast affairs of his kingdom to look after. He has the armies of sin to overthrow, and there are so many worse cases of trouble than mine he doesn't care about me, and his face is turned the other way." So his back was turned to this invalid of the text. He was on his way to effect a cure which was famous and popular and wide resounding. But the context says, "He turned him about." If he was facing to the north, he turned to the south; if he was facing to the east, he turned to the west. What terned him about? The Bible says he has no shadow of turning: he rides on in his chariot through the sternities. He marches on, crushing sreptors as though they were the crac-kling alders on a brook's bank, and treeing thrones on either side of him without stopping to look which way they full. From everlasting to everlasting. "He turned him about." He, whom all the allied armise of hell cannot stop a minute or divert an inch, by the wan, sick, perveices finger of human suffering turn-

ed clear about. Oh, what comfort there is in this salject for people who are called nervous! Of course it is a misapplied word In that case, but I am it in the ordinary parlance. After 12 years of suffer-Inc. oh, what nervous depression she must have had! You all know that a good deal of medicine taken if it does but care leaves the system exhausted, end in the Bible in an many words she "had suffered many things of many physicians and was nothing bettered, but rather grew werse." She was as merrors as nervens could be. He know

happen, and irritability about little things that in health would not have perturbed her. I warrant you it was not a straight stroke she gave to the garment of Christ, but a trembling foreurn, and an uncertain motion of the hand, and a quivering finger with which she missed the mark toward which she sized. She did not touch the garment just where she expected to touch it.

When I see this nervous woman coming to the Lord Jeeus Christ, I say she to making the way for all nervous people. Nervous people do not get much sympothy. If a man break his arm, everybody is carry, and they talk about it all up and flown the street. If a woman has an eye put out by accident, they say, "That's a dreadful thing." Everybody is saking about her convalencence. But when a person is suffering under the allment of which I am now speaking they my: "Oh, that's nothing. She's a little nervous, that's all," putting a slight upon the most agentains of suffering.

Now, I have a new prescription to give you. I do not ask you to discard human medicament. I bulleys in it. When the

you. I do not set you to discard human medicament. I believe in it. When the slightest thing occurs in the way of sick-ness in my household, we always run for ness in my household, we always run for the doctor. I do not want to despise medicine. If you cannot sleep nights, do not despise bromide of potassium. If you have nervous peroxysm, do not de-spise morphine. If you want to strengthen up your system, do not despise qui-nine as a tonie. Use all right and prop-er medicines. But I want you to bring your insomnia, and bring your irritability, and bring all your weaknesses, and with them touch Christ. Touch him not only on the hem of his garments, but touch him on the shoulder where he carrice our burden, touch him on the head where he remembers all our sorrows, touch him on the heart, the center of all

his sympathics. Oh, yes, Paul was right when he said, "We have not a high priest

who cannot be touched." CHRIST'S SUPPERINGS. The fact is Christ himself is nervous. All those nights out of doors in malarial districts, where an Englishman or an American dies if he goes at certain seasons. Sleeping out of doors so many nights, as Christ did, and so bungry, and his feet wet with the wash of the sea, and the wilderness tramp, and the persecution, and the outrage must have broken down his nervous system; a fact proved by the statement that he lived so short a time on the cross. That is a lingering death ordinarily, and many a sufferer on the cross has writhed in pain 24 hours, 48 hours. Christ lived only six. Why? He was exhausted before he mounted the bloody tree. Oh, it is a wornout Christ, sympathetic with all people worn out.

A Christian woman went to the Tract House in New York and asked for tracts for distribution. The first day she was out on her Christian errand she saw a policeman taking an intoxicated woman to the station house. After the woman was discharged from custody, this Chris-tian tract distributer saw her coming away all unkempt and unlovely. The truct distributer went up, threw her arms around her neck and kissed her. The woman said, "Oh, my God, why do you kiss me?" "Well, replied the other, "I think Jesus Christ told me to." "Oh, no, the woman said, "don't you kiss me. It breaks my heart. Nobody has kissed me since my mother died." But that sisterly kiss brought her to Christ, started her on the road to heaven. The world wants sympathy. It is dying for sympathy large hearted Christian sympathy. There is emnipotence in the touch.

Oh, I am so glad that when we touch Christ Christ touches us! The knuckles, and the limbs, and the joints, all falling apart with that living death called the leprosy, a man is brought to Christ. A hundred dectors could not cure him. The wiscet surgery would stand appalled before that loathsome patient. What did Carist do? He did not amputate; he did not poultice; he did not scarify. He touched him, and he was well. The mother-in-law of the Apoetle Peter was in a raging fever-brain fever, typhoid fever, or what, I do not know. was the physician. He offered no febrifuge; he prescribed no drops; he did not put her on plain diet. He touched her, and she was perfectly well.

Two blind men come stumbling into a room where Christ is. They are entirely sightless. Christ did not lift the cyclid to see whether it was cutaract or ophthaimia. He did not put the men into a dark room for three or four weeks. He touched them, and they saw everything. A man came to Christ. The drum of his ear had ceased to vibrate, and he had a stuttering tongue. Christ touched the ear, and he heard; touched his tongue, and he articulated. There is a funeral coming out of that gate-a widow following her only boy to the grave. Christ cannot stand it, and he puts his hand on the hearse, and the obsequies turn into a resarrection day.

BE WILL BEAR OUR BURDENS. O my brother, I am so glad when we touch Christ with our sorrows he touches as. When out of your grief and veration you put your hand on Christ, it wakens all human reminiscence. Are we tempt-ed? He was tempted. Are we sick? He was sick. Are we persecuted? He was persecuted. Are we bereft? He

St. You of Kermartin one morning went out and saw a beggar asleep on his Soorstep. The bergar had been all night in the cold. The hext night St. You compelled this beggar to come up in the house and sleep in the saint's bed, while St. You passed the night on the deorstep in the cold. Somebody asked him why that eccentricity. He replied: "It isn't an eccentricity. I want to know how the poor suffer. I want to know their agonies that I may sympathize with them, and therefore I slept on this cold step last night." That is the way Christ knows so much about our sorrows. He slept on the cold doorstep of an inhospitable world that would not let him in. He is sympathetic now with all the suffering and all the tired and all the perpiezed. Oh, why do you not go and

touch him? You after your voice in a mountain pass, and there come back 10 entures, 20 echoes, 30 schoes perhans weight echoes. Every voice of prayer, every as ription of praise, every group of distress has divine response and evlestial reverberation, and all the galleries of heaven are filled with sympathetic echoes and throngs of ministering angels subo, and the temples of the refermed scho, and the hearts of God the Pather, God the Bon and God

the Hoty Chart sehe and re-erbe. I preach a Christ so near you can touch teach him with your guilt and get pardon touch him with your tremble and get comfort touch him with your

chain. A man can with one hand take one end of the chain, and with the other hand he may take hold of the other end of the chain. Then 100 persons taking hold of that chain will altogether feel the electric power. You have soon that experiment.

well, Christ with one wounded hand takes hold of one and of the electric-chain of love, and with the other wounded hand takes hold of the other end of the hand takes built of the other end of the electric chain of lose, and all earthly and angelic beings may lay hold of that chain, and around and around in sublime and everlasting circuit runs the thrill of terrestrial and colectial and brotherly and saintly and character and divine sympathy. Be that if this morning Christ should sweep his hand over this audience and any, "Who touched me?" there would be hundreds and thousands of voices responding: "It It.

AN UNPLEASANT SHOCK

Miss Kestah Hobbe Had Only the Best of Intentions, but the Was sheebed. Miss Kestah Hobbs was famed in Mayville and the surrounding towns for her extreme thinness and her unquenchable desire to give advice, but she was quite unaware that she had attained fame in either of these directions. "I must say I never had sech a setback in my life as afternoon. Her face was very red.

"What's the matter?" inquired Miss Malvina when she had finished counting the stitches in the border of a crochet "shell." It was a new pattern and quite complicated, but Miss Malvina's tone was interested and sympathetic.

"Why, I've been callin on Ev'rett Jones' wife's cousin that's vis'tin her. I didn't set out to go there, as you're knowin to, but Mis' Kingman wa'n't to home, an I was so near the Joneses I thought 'twas a pity not to jest step in.
"Well, you know how fat that cousin

is—Perkins her name is. She's a real sight to behold, an her flesh has increased an awful lot sence her last visit here. "She's so short she can't carry off even as much as some folks could well, an

she must weigh considable over a hundered and fifty." "I reckon she'd got above that last time I see ber," said Miss Malvina. "Well," continued Miss Hobbs, "Evrett's wife wa'n't there when I fust went in, an so I had the opp'tunity I've been wantin to speak with Miss Perkins. I knew how she must hate to be gettin so fat, an so I begun to tell her how she

could rejuce her flesh. "I told her about Aunt Anne, an how she'd lost 40 pounds by doin so and so, an I handed her the list of things to eat and not to eat that I've been carryin round for the last 10 days against a fav'rable time to give it to her.

"An I told her what had helped Cousin Philander, and I symp'thized with her and told her I knew them methods would bring her down jest where she'd want to be. An she smiled at me so't I said real encouragin:

" I shouldn't be a mite surprised if by this time next year you was as alim as I

"An what do you s'poss that creetur Miss Malvira shook her bend and forbore to make any conjectures. "Why, she looked me up an down, an

says she, still smiling 'Do you think that would be exackly desir ble, Miss Liobbs? "Why, I couldn't blieve my own ears,"

said Miss Keriah, growing still redder,

with a wave of angry reconlection. "All I can say is," she added as she rose and straightened the folds of her dress over her gaunt, spare frame, "if she don't know a tasty, slim figger when she sees it, why, I give her up!"-Youth's Companion.

Mens union suits at Stauffer's.

For that "out-of-sorts" feeling take Bromo-Selizer. Trial bottle 10 cents.



Frank C. Stuart Marshall, Mich.

A Business Man's Letter Creat Prejudice Ovorcome

Intense Misery with Dyspepsia-No Help From Physicians, but HOOD'S CURED.

"C. I. Hood & Co., Lowell, Mass.; "I have been led to address you from a deep sense of gratificals for the great benefit I have pecelved from Hoor's Sarsaparilla. For twenty years I have been a constnut sufferer from dispepsia. Have spent many hundredworf dollars for medicine, with at best only temporary rolled. I have always here an inveterate output to patent mediatess. But now

A Hearty Welcome. "Those who have not been afflicted with dea-

in my home Hond's Sarsuporilla has

pepala, have no conception of the enerry I ramilitared, and those that have need no description of the horrors of the authoriumate dyspe, o This is why I changed my mind in regard toparent medicines. An old friend had been parent medicates. An old friend had been affected for many years with despecta, and for a few months I noticed that he had been wonderfully improving. I ascertained that the great change had been wholly arought by the new of Hessel's Satraparille. He historied no so by it by all means, but the bleen of me taking 'parent modifies.' was a very latter pitt in mallow. Included by my great sufferings to do semestated I Emply pictured and began to take

#### Hood's Sarsaparilla I am now using my impetit bettle, and feet better

than I have to twenty years, and comelder suggest eired. Use this electroness as you please. I have been in secretary temperat here ever & PROPER PRANCE STUART, Startlett, Mich.

Hood's Pitts and early, yet promotly and Mediently, on the liver and bowels. Do contaN.K. FAIRBANK&CO

# Pre met with today?" she exclaimed as she sank into her chintz covered rocking chair and untied her bonnet strings one

RECORD 2:15.

NO. 7478.

Sired by Alcycne, the best son of the great George Willes.

The sire of more horses with records better than 2:20 than any stallion of his age, including Martha Wilkes 2:30 and McKinler, 2:12%.

It dam, Lasty Blanch by Privateur. Pd dam, Jennies Lind by Alexander's Abdallah. 3d dam, Lasty Wisner by Saltram, sire of Highland Mass, the queen of the turf in her day, with record of 2:21, being the first to lower the 2:30 record.

Alcycon will make the season at ONE HUNDRED DOLLARS (5:00), at the Boulevard bara, Grand Rande. Grand Rapids. For further particulars call on or address

### THE ALCRYON COMPANY,

GRAND RAPIDS, MICHIGAN.



"WHICH BICYCLE?" . . .

To the above questions there is only

..... WHICH TIRE?"

The Rambieri

CORRUGATED TIRE Will not slip.
They are simplest, and ensiest to rep

See our line of Municus and Chear Whiels. We repair all Whoels.

PERKINS & RICHMOND, 101 Ottawa.

# Saved From a Living Grave! Weak Men Cured!



By the Elizir of youth we have on the sacra testmonials, with our drurgest orants, and the names of those cured by this arout reasons, or address with those in the weall send them to to. We guarantee this hitrir to cure E-crimatorrhes, or to cure Semasterries, or Nervous Bebility, Leas of Power, Night Emissions and all seminal scakness of any nature,

The German Hospital Remedy Co., Gassp Rappen For said in Grand Raphie by White & White, 42 Monroe street; R. A. McWilliams, 38 West Bridge street; J. C. West & Co., 5 Canal street; Charled A Chappell, Street, or street

## WATER! WATER! WATER!

HYDRANTS, HOSE, SPRINKLERS, ETC.

SEWER CONNECTIONS! Avoid the danger of sickdone at once. We can do it for you reasonable and with promptness. Give us your orders.

Hood's Cures Sproul & McGurrin, 184 Foot Follow Street.



Information and advice given to laventors without Charge. Address PRESS CLAIMS CO.,

JOHN WEDDERBURN. Managing Attorney, P.O. Dox 408. / Wasnisorov, 1. C.

#FThis Company is managed by a combination of the largest and most industrial newspapers in the United States, for the express purpose of protects ing their anberthers against unscrapaton and incompetent Patent Agents, and each patent billty and high standing of the Press Ciains Company.



BLACK & CO., Opticana a red Colored Factographic Side For Boys and Girle-Lanterns with Nition



TIME CARDS. MANISTEE &

NOTHEASTERN R'Y. ONLY ROUTE TO MAKISTEE WITHOUT CHANGS.

VIA C. & W. M. R'Y. Leave Grand Rapids. 12 a m. 5 M p m. Arrive at Manister. 32 L-p m. 10 M p.m. Through free chair car on meeting train. Manittee to termed Kapada, and on evening train, Grand Kapada to Manieten.

F. A. MARCHICLA, G. P. A.

## Belgian Royal and United States Mail

ANTWERP AND PARIS Workly between NEW YORK and ANTWELP and PHILADELPHIA and ANTWEEP. Francisco May 24 1 pm R yeard Mas 21 1 pm Percel at May 21 2 pm to the attraction of Temperature services made Arthur for first carries, associated and a relation of the attraction of the attr on tearle available by American line, if the INTERNATIONAL NAVIGATION COMPANE Concert Ages, 6 Rowling Green, New York, Or to James Campbell, of Homes street, Grand Hapter,

Tho T., A. A. & N. M. Railway D., G. H. & M., or

D. L. & N. Rys. Ann Arber, Toledo and All Obio and Southeastern Points. TIME TABLE. SOUTH MATERIAL

Let Herwid Justine 135 mm 145 pm W. H. PENNETT, Gen'T Penn Age



TIME DARDS.

GRAND RAPIDS AND INDIANA RAILROAD.

Per Traverse City and Sug-For Provener City and Such and The man Por Provener City and Hackings Por Cadillac and Such are 2 M pm 4 B pm For Putoskey and Hacking Roup m 10 pm 10 pm 10 pm 10 pm 10 pm

At, From Le Geling North South 100 am 100 am For Circumstiff of the control of the circumstance of Chicago in the part of the circumstiff of the circumst

Trains braving south of 6 to p m and 11 20 p m run daily. Other trains daily earnest Sunday. \*\* ARPING AND PARLOS CAR SERVICE. Bo th-1 Ma m train has parior car to Travers Cop. 11 0 p m train has parior car to Travers Cop. 11 0 p m train has parior car thund Rapids to Peteskop and Mackins.

10 Ma m train has rise ping cars thread Rapids to Peteskop and Mackinson.

Scath-1 O a m train has parior car Grand Rapids to Cocionanti.

1005 a m train has parior car Grand Rapids to Chengo. to Chicago.

600 per traits has Wagner sleeping our Grand
Enable to Cincinney.

120 per train has Wagner sleeping our Grand
Rapide to Chicago.

MUNERION, GRAND NAPIDS & INDIANA.
For Munkagon. Let 6 bi a m 11 25 pm 5 20 p in
From Munkagon. Ar 10 00 a m 4 50 pm 6 60 pm
Sunday train 1 a rea for Munkagon villa m.
Arrive from Munkagon b 15 pm.

Le tirind flapide 1000 a m 200 pm 11 20 pm Ar Chango 250 pm 200 cm 600 a m 1005 a m rain has three p basics our and 11 20 pm train daily through Wagner sleeping

DETROIT, G'RD HAVEN &

EASTWARD. Trains Leave (No.14 (No.16 (No.18 (No.12 G. Rapids Lv 645 am 10 30 am 3 25 pm 11 05 pm Inmia Ar 7 40 am 11 25 am 4 25 pm 12 47 am 8t. Johns Ar 8 25 am 12 17 pm 5 20 pm 12 67 am 10 00 pm Ar 9 00 am 1 25 pm 60 pm 40 pm 41 am 12 sm 60 pm 50 pm 50 pm 10 p

WESTWARD. Trains No. 81 7No. 11 1No. 15 No. 15 Leave. 8. 10. p. ra. p. 20. Grand Rapide 100 am 160 pm 4 55 pm to 20 pm G of Hivon Ar 8 20 am 2 16 pm 6 50 pm 11 20 pm th Rapide Chicago Ar steamer 6 10 am

#### CHICAGO & WEST MICHIGAN RAILWAY.

BENTON HARBOR AND MY, BOX. Lv. Grand Rapids, \$50 am 175 pm \*1775 pm Ar. Grand Kapids, \*e10 am 355 pm 10 40 pm Lv. G. R. Safa in 1 in pm Singles of the area of the a TRAVERSECITT MANISTER AND PRIMERY. TRANSMISSION AND PRINCES YEAR AND PRINCES YEAR ART. Transmiss Fig. 12 75 p. m. 20 75 p. m. Art. Transmiss Fig. 12 75 p. m. 20 75 p. m. Art. Transmiss. 20 25 p. m. Art. Transmiss. 20 25 p. m. Art. Transmiss. 20 25 p. m. 12 15 p. m. 16 75 p. m. Art. Transmiss. 20 25 p. m. 17 Wagner perfor cars leave Grand Encided in

Wagner payor care make a community par.

Part bayes Chicago all payor brand Rapids #11 in payor bayes Chicago #11 in payor brand Rapids #11 in payor bayes are Chicago #11 in payor bayes are Chicago and payor bayes are chicago DETROIT, LANSING

& NORTHERN R. R. DOUGHO TO DETROIT Lv. Grand Rapids | Room 91 E-15 m | \$ \$75.00 Ar. Detroit | H S am Sample 10 E gran RETURNING FROM OUTBORY. Le Déroit . Toum "Apm 800pm As tirant Kapale 17 lbpm Copm losspin BANCK OF, ALMA AND SO, LOUIS. Le Grand Hapado 7 20 cm 4 15 pm At, Grand Hapado 11 50 a m 10 4 pm Le Grand Rapids Al Service & Fred Service Lawrence Characteristics & Lawrence Company of the Market Lawrence Company of the Co

\*Every day. Other trains which days only. Garner Dall cum, in a Para day. AKE SHORE & MICHIGAN SOUTHERN.

DEPOT, WHAT PURTOR WINDOWS. And Post Av Chicago, Lo 135 100 100 A 00 Ar Chicago Lee II 30 II 00 Toledo Le II II 935 

MICHIGAN CENTRAL

nerte l'aprese Daily. All others duly several Standay. Taking offices No. 21, 1922. Simplify and Atlantas expressions of from abstract. Facher cars run on to exercise throat during throat Regards at 425 m and long interest at 435 m arriving at throat Rapids in the master of the Mining at the several property of the Mining at the Mining a Francis M. stermon, film, hg't, M. Meinren St. W. Sterminden, G. P. & T. A., Chrisnen.



